

THE  
BAPTIST MAGAZINE.

---

---

OCTOBER, 1813.

---

---

MEMOIR OF MR. RICHARD PEALL.

To the Editors of the Baptist Magazine.

THE following imperfect Sketch is intended as a tribute of affectionate Friendship; be pleased to give it a place in your Magazine, the prayer of the writer is, that it may be the occasion of realizing in many the feeling and conduct expressed in *Gal. i. 24. They glorified God in me.* B.

MR. RICHARD PEALL was born at Wisbeach, in Cambridgeshire, on the 28th of February 1765; his father died when he was about two years of age; his mother, who was a member of the church of England, was considered a pious woman, she paid great attention to the morals of her children, and an exemplary regard for her memory was always cherished by the subject of this memoir. While an apprentice at Holbeach in Lincolnshire, (at that time a dissolute place) he was much ridiculed on account of his morality; it was not however till he went to reside at Reading, about the year 1786, that he experienced the effectual influence of Gospel truth. His first impressions were under the ministry of Mr. Cadogan. Shortly after this he came to reside in London, and attended at Spa-fields chapel. Under the preaching of the gospel in that place, he became decidedly religious. About the year 1788 he united with a few christian friends in a weekly prayer meeting held at a private house; among whom he was greatly esteemed for his devotional piety, and brotherly affection. Providence removed him to Norwich, where he continued but a short time. In the year 1791 he married Miss N——, a very pious young person, with whom

he lived happily upwards of twenty one years, and who remain with five children to lament their loss. After some time, he undertook the management of a Cotton-mill, in Derbyshire, here he found himself in a dark part of the country, and feeling very sensibly the deplorable condition of precious souls around him he at first began to read the scriptures and pray with the children at the Mill; he afterwards endeavoured to expound the scriptures, and frequently preached in the neighbouring villages; here he was much importuned to stay, but finding his family increase and the means of their support inadequate, his anxious mind would not let him remain in that situation; in a few following years he made several removals; he lived some time at Salisbury and became a member of Mr. Adams's church in that city, from thence he came to the neighbourhood of London, and was for a while resident at Greenwich, where he exerted himself in village preaching. He was some time under serious conviction respecting the ordinance of Baptism, and being convinced that Baptism on a profession of faith in Christ, by immersion, was the Baptism of the New Testament, as was Mrs. P. about the same time, they were both baptized in the year 1803, by Mr. Culver, who was then co-pastor with Mr. M'Gregor of Woolwich. They continued in that church but a short time, as Providence soon after directed their way to Canterbury. Here Mr. P. united with the baptist church formerly under the pastoral care of Mr. Rolls; he was chosen a Deacon of that church and was liberal beyond his means in support of the interest in this small society; but being naturally of a sanguine disposition, and not seeing any encouraging increase, after serving the church for some time in the office of Deacon, and occasionally preaching among them, he was constrained to leave it, sincerely believing it to be his duty. This left him more at liberty to exercise his talent, as an occasional Preacher; he was generally employed in the villages, and in various churches within a few miles of Canterbury, in several places he preached with acceptance and was much esteemed, as a faithful, affectionate, and zealous labourer in the Gospel. The last place he preached at was Milton near Sittingbourne, this was about seven weeks before his death. His health had been in a declining state for some time, but he now thought himself getting better, and ventured on a journey to London; during the short time he was in London his fever returned, and he was obliged to go home sooner than



he intended ; his friends in London noticed a great alteration in him both in body and mind ; he was evidently more spiritual, indeed it has been remarked both at home, and in other places, that increasing spirituality of mind was peculiarly evident, in his general conversation, as well as in his prayers and preaching. Concerning his labours, and the affectionate regards of christian friends, at Milton, where he was most frequently occupied in preaching, and also at Margate, the following particulars have been obtained from the Rev. Mr. Atkinson of Margate.

“ When I was at Milton,” (says Mr. A.) “ I made the following extract, written by our departed friend, to a friend at Sittingbourne, and which describes his motives in engaging in the work of the ministry, ‘ My heart bears testimony, as in the presence of God, that my sole aim in preaching among you (making allowance for human imperfection) has been to exalt the divine glory, and to promote the best interests and eternal happiness of immortal souls by pointing them to Jesus, as the only Saviour of ruined sinners.’ ” Mr. P. spent the second Lord’s day in May at Margate, on which occasion the people in general were so highly gratified with his most affectionate manner of addressing them, the evangelical strain of his preaching, and his earnest desire to do good ; that as I was providentially called from home the following sabbath, they were desirous of being favored with his labours on that day also, but in the course of the week his health had evidently declined, and many in the congregation noticed the alteration in his countenance. It appears he was aware of the critical state of his health, for in the course of the day, he observed, ‘ It was probable it was the last time he might have an opportunity of addressing them ; should that be the case, there was one thing he wished to impress on their minds, which was, that they were all dying creatures, who must soon enter an eternal world ’—he added, ‘ *I feel myself a dying man, while I thus address you.* ’ After this he only preached one Lord’s day, which he spent at Milton. This place had been for a considerable time the principal sphere of his ministerial labours ; there he was highly esteemed by the people, and he evidently felt much concerned for the prosperity of the Redeemer’s cause among them. After reading his text in the morning, he stood silent for some time, the tears gushing from his eyes, evidently arising from the view he had of the solemn nature of the ministerial work, and his own insufficiency for it : at length

when he had recovered himself, he said, "There is a lad here who hath five barley loaves, and two small fishes, but what shall they among so many?"—after which he proceeded in his usual manner. Mr. P. frequently preached at Wingham, a few miles from Canterbury, where he was much beloved, and his service highly esteemed, on account of his peculiarly earnest and affectionate mode of address."

Our friend, feeling his strength decline, observed to Mrs. P. "I know not whether the Lord designs to remove me soon from the present state, but from my views and feelings of divine things so different to what I have heretofore experienced, I cannot but think so." During the progress of his complaint, he enjoyed much communion with God; a pious friend, who had several interesting interviews with him, mentions the last, as particularly so; he said to her, "My dear friend, it is impossible for words to express the joy I feel at this time, it is unutterable—

A guilty weak and helpless worm  
On thy kind arms I fall—

Adding with remarkable emphasis—

HE is my strength and righteousness,  
My Jesus and my ALL."

Believing his end to be drawing near, he arranged his temporal affairs with the greatest composure, and though he tenderly loved his family, he felt quite resigned in leaving them to the care of his heavenly Father. He lamented the unprofitableness of his past life, but said, "I have no guilty fears;" repeating with peculiar feeling, that passage in *Micah* vii. 18, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy.* After passing sleepless hours, he would speak of the great happiness he had experienced during those hours in communion with God. On one occasion he said, "if he were now to be asked where he lived, he should rather say in the precincts of heaven, than in the neighbourhood of Canterbury Cathedral."

On the Thursday preceding his death, his enjoyment was very great; it would be impossible to recite the many scriptural promises applied to and uttered by him; when it was suggested by his afflicted wife, that he seemed to forget he had a body



as well as a soul, and a fear expressed, that he would be quite spent with such exertions, his bodily weakness being so great; he observed, that he must speak, as his words being those of a dying man might be blessed to survivors. On the Saturday his children (being from home) were sent for, he gave to each suitable advice, prayed with them, and then like the good old Patriarch, laid his hands on them, and blessed them in a most solemn and affecting manner. For some days before his dissolution he was the subject of strong convulsions, which prevented him from saying much.

A friend who had long been in habits of the closest intimacy and christian intercourse with him, came from London to see him; on coming to his bed side, early in the morning of the day preceding that on which he died, Mr. P. being informed who he was, his eyes appeared to brighten for a moment, while he exclaimed—"Religion! Religion!" His friend perceiving him too much exhausted to speak, said, 'My dear brother, don't exert yourself, you are not now in a state to speak much, I bless God with you, and for you—I know what you mean—'

RELIGION bears your spirit up,  
You trust a faithful God,  
The sure foundation of your hope  
Is in a Saviour's blood.'

"That's it, that's it" he replied—"All is well—I have no doubts." He was asked by one of the family, if Mr. — should pray with him? He said, "O yes, yes." On his being asked, if there was any thing he wished to have *particularly* noticed in prayer? He said, after a short pause, "That his rationality might be continued." During a short prayer, he about three times uttered *Amen* at the close of a sentence; and at the end said distinctly, "*Amen*, for the Lord Jesus Christ's sake." It being remarked how gracious the Lord was to him, in enabling him to triumph over death, and giving him victory over the grave, he exclaimed—"Victory! Victory! through our Lord Jesus Christ." Some time after, Mr. B—— (the Minister then supplying Lady Huntingdon's Chapel at Canterbury) came in, and was asked if he recollected him? He said, "Yes, God bless him—and his ministry;" and added, "*Complete in Him*." He wished to say more, but was too weak. In the

afternoon he appeared much exhausted, the convulsions were strong and incessant, his friends now expected every hour would be his last ; during the night it was thought he was departing ; in the morning he appeared very earnest in prayer, but what he said could not be understood, nor was he capable of any further conversation. He evidently suffered much as it respected the struggles of nature, and his friends became anxious for the arrival of the period when it should please God to release him ; this took place between 4 and 5 o'clock in the afternoon of Wednesday July 14th. When his death was known in the neighbourhood, there appeared a general feeling of regret ; people of all persuasions lamented his loss, saying, '*That was a good man, no doubt he is happy.*' He was a good neighbour, ready to do any one a kindness ; this certainly was his general character. His friends do not wish to insinuate that he had no imperfections—he felt—he lamented them—but there was one trait in his character which ought to be noticed, he could bear to be reproved, and would receive a reproof in the spirit which the Psalmist exemplified when he said, *Let the righteous smite me,* &c. There is another which should also be mentioned, viz. his strict *integrity*, this always appeared to those who best knew him, but the following circumstance affords an unequivocal proof of it ; four or five years ago, he found himself obliged to lay a statement of his affairs before his creditors, it appeared he could only pay two thirds of the amount of his debts, this was readily accepted, and a full discharge given him ; but he always kept in mind that it would be his duty, and expressed it as his determination, if ever he should have it in his power, to pay the remaining third to these creditors. So settled was his resolve in this matter, that having no other prospect of doing it, he paid a premium of insurance on his life for a sum to cover the amount required for this purpose, and but a short time before he died, he wrote out and gave to his wife, a list of the names and sums, enjoining upon her the payment thereof ; which his widow is as anxious to do as he was himself, and which will be done, as soon as the money above mentioned is received.

His remains were deposited in the dissenting burying ground, with those of his son, who died, it is believed, in the Lord, only a few months before him ; a funeral sermon was preached for him by Mr. B—— at the Countess of Huntingdon's Chapel from *Luke xvii. 21. Neither shall they say, Lo here, or lo there, for behold the kingdom of God is within you.*



The text was of his own chusing, and he particularly wished to have the necessity of vital godliness insisted on, observing it mattered not what were a person's sentiments, if he was not the subject of *heart religion*. Mr. Atkinson, of Margate, being at Milton, the sabbath after Mr. P's death, was requested to improve the solemn Providence, with that request he complied, and preached from 1 Sam. xx. 3. *But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and Death.*

---

## INDIAN MANNERS.

*Extract of a Letter from Bombay, to a member of the Baptist Church at \*\*\*\*\*.*

Bombay, 1810.

— THE country here is very interesting, and affords many pleasing subjects for the pencil. The Cocoa-nut and Brab trees lift their tall heads above the rest of vegetation, and appear (if you will allow of so elegant a simile) like wigs stuck on poles. From the latter the liquor called Toddy is taken. It is the business of one of the natives to go up into these trees several times in the day, to receive the liquor, which is collected in a kind of cup, tied to the tree for that purpose. So tall is the tree, that when a man is at the top, he looks but the size of a child. He seats himself on the stem of one of the leaves, which is strong enough to bear his whole weight! The tree has no branches, and is at the base considerably larger than at the top of its trunk. The Banian tree resembles the Oak in its ramifications, but is considerably larger, and sends out roots from its branches, which hang pendant till they reach the earth, which they enter, and thus produce other trees, which surround the parent tree, and remain connected with it. When passing them I have thought of the good people in England, who have talked of the delight of dispensing the gospel of truth under their shade: but I have had no such agreeable sight here.

The inhabitants are chiefly of the Mahometan and Hindoo cast. The Pharsees are also very numerous, and have I believe the worst principles, though they are generally employed as servants to the europeans.

In one of our evening rambles we visited a Malabar village, where the Brahmaus chiefly reside. There is a tank in the mid-

dle, which serves them for all purposes, bathing, washing, drinking, &c. We visited many of their temples, but there was one which we could not enter without polluting it, so we contented ourselves with peeping in, and observed one busily employed in preparing a sacrifice, but we could not discern of what it consisted. In many corners of the streets the little gods (or dolls) about six or eight inches long, some of them with black faces and dressed very fine, with lamps burning before them, were pointed out to us as objects of great veneration.

During the Monsoons the boats are generally confined to the harbour, but on the 12th of August, (or Cocoa-nut day) the tempestuous season is supposed to be over, and the natives assemble on the esplanade to make an offering to the god of the sea. One of them advances up to his chin in the sea, and throws a gilded Cocoa-nut into it. Others follow his example, and continue throwing in the same fruit, (without its being gilt) all the day. From this period the boats fearlessly proceed to Surat, Goa, or in short to any other out-station, although the squalls are often as violent after this day as before. Many thousands, drest in all their best apparel, and of all ranks among the natives, appeared on the esplanade that day. Some of the children among the rich were so heavily laden with their gold ornaments, through their ears and nose, and round their heads, necks, wrists, waists, ancles and toes, as to be quite objects of pity. It was a grand holiday, and they appeared quite happy, and much flattered at the number of europeans who went to witness this high festival.

The season has been remarkably fine, though at one period the rains had so far subsided as to threaten harm to the rice. Application was then made to their god, Ganesa, or Gunputty, which is a curious image, with an elephant's head, four arms, and an immense stomach. At length rain came, and then his effigies were to be seen in every shop in the vizare (or market) and numbers were carried about in chairs, dressed in colored silks, and canopied with umbrellas. Thus this god, in return for the water sent on earth, was to be thrown into the sea, under all these numberless bodies, which were each attended with music, and men dancing before them. The little Gunputties were also to be seen carried in procession in palanquins, with tapers and lamps before them.

The pharsee priests assemble on the esplanade (which is a beautiful open green, between the fort and the sea) in their clean



white turbans and frocks, with their left hand covered, to pray before the setting sun. The sun is not the object of their worship, but they consider him as the most glorious object in creation, and therefore repeat their prayer (which must be said a certain number of times) while he is going down. There is not even the *appearance* of devotion among these poor creatures, as they appear in lively and familiar converse with each other, and not inattentive to the passers by.

---



---

## CHRISTIAN EXPERIENCE.

*Extract from the Diary of the late venerable Susannah Hind of Liverpool.\**

This Sabbath day, the Lord was pleased in the hearing of his word to convince me of my sin and lost condition: but Lord how unfaithful was I then and have been since, to the convictions of thy spirit; how soon have I healed up the wound that was given by the word; how soon has an hard heart, a secure careless spirit taken possession of me! Thou must not only speak it to my heart, but write and ingraft it there also; henceforth I desire to wait on thee, as for the teaching of thy spirit, so for the writing of thy law in my heart by thy spirit. I found a loathness in my spirit to go to hear this sermon, whereby I perceive satan would have hindered me. Be encouraged hence, Oh my soul, to break through all difficulties thou meetest with in doing thy duty? When thou findest any secret unwillingness to ordinances or duties, then stir up thyself to wait upon God, expecting that he hath some special mercy for thee, which satan would hinder thee of.

I stood convinced, before the Lord, of unbelief, and that I was a lost creature because thereof, from the words of our Saviour, *John iii. 18. He that believeth not, is condemned already.* Conscience tells me that I am yet in unbelief, that I want that faith that is accompanied with the new birth: *As many as received him, to them gave he power to become the sons of God.* I find that though in my judgment and profession I acknowledge Christ to be my righteousness and peace; yet upon examina-

\* See our Number for July last, p. 295.

tion, I observe that my heart has done quite another thing, and that I have gone about to establish my own righteousness, and have derived my comfort and peace from my own actings; for when I have been disquieted by the actings of my sin, that which has recovered me to my former peace, has not been that I could find God speaking peace through the blood of Christ; but rather from the intermission of temptation, and the cessation of those sins. When I have been troubled at an evil frame of heart I do not find that the righteousness of Christ has been my consolation; but that which has relieved me, as far as I can find was, that afterwards I found myself in a better temper. Having been in trouble and perplexity, I have read the scriptures, gone to prayer, and in so doing I have found relief; yet I do not find that at such times, I had real, true, living communion with God in those duties, or that the spirit of God did in those duties reveal to me my interest in Christ, and so quiet my conscience; hence I come to see what great need I have, and that it is of singular use to watch over my soul in all its ways, both in reference to sin, that I fall not into it, and when fallen, what the carriage and actings of my soul are at such a time; whether I flee for relief to God in Christ, or to my own duties; to take heed lest those means which God hath appointed to be the conveyances of himself, his Son and Spirit, and all spiritual blessings, should prove to me a mean of death, and separation from God, by my formal use of them, and resting in them; for as satan keeps some alienated from God by the gross pollutions of the world, so others from Christ by their establishing a righteousness of their own. Oh Lord, break this snare for me, and let my soul escape as a bird from the net, that I may fly to thee and be at rest.

I have observed in myself, that when God at any time is pleased to work any thing in my soul, I soon lose it; if he quicken me, I soon grow dead-hearted again; if he enliven my affections, they soon grow cold and flat, and my old hardness returns upon me. Hence I come to see that it is infinite wisdom and goodness in God, that he hath not put the stock of grace into our own hands, but hath treasured it up in Christ, that our life is hid with Christ in God; for so it becomes sure to all the seed. hereby also I come to see that I have need of continual recourse to Jesus Christ for new supplies of grace and strength.

The answer made to the question, What is true religion? I mean by religion, not a system of opinions, nor a set of ceremo-



nies ; but a humbling conviction of our ruined state by sin ; the application of the soul to Christ, as an all-sufficient Saviour ; and a sincere endeavour to oppose sin and live unto holiness. This is real religion, the religion of the Gospel. The Religion which the holy Spirit teacheth, and which the disciple of Jesus learneth. It is for the mind to be enlightened, so as to discover the holy character of God ; to see our own deformity in the glass of his holy law ; to be humbled in the dust as penitent sinners ; and then heartily to embrace the salvation proclaimed by the Gospel ; to receive Jesus as our teacher, our righteousness, and our Lord, and to give up ourselves, without reserve, to be his for ever.

---

## ADDRESS DELIVERED TO THE DEACONS,

*Recently chosen by the Baptist Church at Oxford.*

BY THE REV. J. COLES.

My dear Friends,

The authority of the New Testament has established two principal offices in the church of Christ : the first is that of a Bishop or Pastor ; the second is that of a Deacon. To the latter of these you have appointed three of your brethren : and at their own request, as well as that of your much esteemed pastor and the whole church, I am about to address to them a few words of exhortation.

Among the first converts to christianity there were, as might reasonably be expected, a considerable number of persons destitute of the necessities of life ; and large contributions were made for their relief. When the multitude of the disciples increased, however, some complaint arose on account of an alleged neglect : and on this occasion the Apostles convened the church together, in order to propose the appointment of deacons for the management of the *daily ministrations* : and the saying pleased the whole multitude. Acts vi. v. 6. Such was the origin of the office of Deacons, and we infer from the account of its primary institution, that those elected to it must be members of the church, and chosen by its suffrage, that the number chosen is to be regulated by circumstances, that the sphere of their operations is the church in which they were appointed

The qualifications of a deacon are particularly stated in the third chapter of the first epistle to Timothy; *Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children as their own houses well* These passages of sacred writ I trust you have all often read with careful attention and earnest prayer, in the prospect of the choice this evening recognized.

You my dear brethren, who have accepted this office, have I doubt not, been inclined to object to the post assigned you under an apprehension of incompetency, of dishonouring the situation, rather than adorning it. I can easily account for such feelings and fears, when I recur to the difficulties frequently to be met with in such a situation, and the responsibility always attached to it; but the grace of the Lord Jesus Christ is all-sufficient, and you may securely rely upon it, in the humble and conscientious discharge of the duties of an office which He has instituted, and to which the unbiassed suffrage of this christian society has called you.

The secular concerns of this society peculiarly devolve upon you. This is implied in the very nature and design of the office you have undertaken. Your work, in a few words, is to *serve tables*, the table of the Lord, of the Poor, and of your Pastor.

The Lord's table is to be served by you; bread and wine are requisite to furnish it. These you are duly to provide, to distribute to the members of your society, and to receive their contributions for defraying the expense and for relieving the poor. It behoves you also to see that the other positive ordinance of Christ—Baptism—be administered with propriety and decorum according to the apostolic rule, *Let all things be done decently and in order.*

The supply of the poor is to receive your special attention. You are to acquaint yourselves as accurately as possible with their respective circumstances, that you may supply them according to the ability of the church and their several necessities. You are to distribute the collections for the poor with the strictest impartiality; discovering no undue regard to some above others.



and carefully aware of giving any just occasions of jealousies, surmizings and reflections, although you cannot expect altogether to escape them. You are to distribute to the poor with the greatest fidelity, you are stewards of the church; property is committed to you for this certain and specific purpose, which purpose must be constantly kept in view. You are therefore to distinguish what you distribute in your official capacity from what you may chose to give on your own personal account. In the discharge of your duties to the poor, wisdom and prudence also are necessary. Should you ever meet with such as were to be found even in the primitive churches, *disorderly, working not at all, busy bodies*, withhold not the salutary admonition, *that with quietness they work, and eat their own bread*. When on the contrary, you meet with others who are silently suffering under the pressure of poverty, fearful lest their reasonable complaints should be misconstrued as the murmurings of discontent, of these you will *have compassion, making a difference*. And let the execution of this part of your office, in general, be marked by tenderness, sympathy and affectionate benevolence, in distributing the benefactions of the church; not using hard rough words, but soft and tender language.

Your Pastor's table is, in one respect, to be served by you. You are to see that his wants are supplied; and to stir up the members of the church and congregation in general to the discharge of their pecuniary obligations to him, proving, if necessary, that the temporal support of their minister and his family is not an alms, but a debt---not of charity, but of justice. You are to receive what they severally contribute, to give it to him with all becoming punctuality and dispatch, and to keep an exact and faithful account, for the inspection of members and subscribers, at suitable periods.

Incidental expenses will often occur, which must be met, defrayed and accounted for; and the particulars ought to be inserted in books provided for the purpose, and ready to be produced at certain periods to the society, that they may be audited and approved. The neglect of this has occasioned some of the worst dissensions that have ever occurred in the church of Christ. In all you do, endeavour to act, as much as possible, in concert with each other, with your Pastor, and the church in general. Let all things be done (allowing for some extraordinary cases) as the result of mutual consultation, which will preserve from many

unintentional mistakes and many unpleasant censures. Let it be known and felt through the society that you will cheerfully receive any hints which may aid and direct you in the better discharge of your duties, as to persons and things which may possibly be overlooked by yourselves. While your office is to distribute to your brethren, while *the oversight of the outward business of the house of God* comes most immediately within your province as deacons, yet the spiritual concerns of the church are by no means to be neglected. It is incumbent upon you to regard them with habitual affection and zeal. You are to render all possible assistance, on all occasions, to your Pastor, in the proper care and government and discipline of the church, in seeking with him its peace and prosperity, its establishment and extension, by watching over the spirit and conduct of the members—by observing if they keep their places in it, and making proper enquiries into the cause of absence if it be frequent—by giving a word of exhortation, admonition, reproof, or consolation, when necessary—by visiting the afflicted, under personal relative or trials, and assisting the poor by your counsels and prayers, as well as by communicating the bounty of the church; the smallest donation will be doubly welcome, and perhaps doubly useful, when thus accompanied.

Freely and prudently communicate to each other and to your Pastor the state of the church. Do your utmost speedily to reconcile differences and remove offences. Carefully prepare whatever matters are necessary to be laid before the church. Be punctual in your own attendance on all the means of grace, social as well as public, in the week as well as on the sabbath. Be circumspect in all things. Preserve a tender conscience. Let your example be uniformly worthy of imitation. Let your houses be Bethels; and your domestic duties, towards your wives, children and servants, be discharged with an evident and sacred regard to the precepts of Scripture. In all the duties more immediately connected with your office, *Remember Jesus Christ*. Set his Spirit and conduct always before you, as exhibiting the brightest pattern of humility, meekness, patience, fortitude and zeal. Let the same mind be in you which was also in Him, for you must not be surprized if your actions are misconstrued and unjustly censured, as were his. Looking for no earthly recompense, may all you do meet with the approbation of the Lord, and finally receive a rich and free reward! May you be found among



the number of those who, *have used the office of a deacon well, and purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus.* You, my dear friends, the members of this christian society, have duties to perform towards your beloved brethren in office, at which you will permit me just to glance, in a few words, ere I conclude.

You are, according to your ability, respectively to furnish you brethren with what shall be sufficient to enable them to discharge their duties towards the poor among you, your Pastor and yourselves. You are, with all becoming affection and respect, to apply to them for direction and advice, (especially with regard to the interest of the church) and you are to impart the same to them in return. Your behaviour towards them, as well as your Pastor, ought to be marked with esteem and gratitude, as your servants for Christ's sake, as disinterestedly engaged for your good, and as called to deny themselves, take up their cross and follow Christ in the service of his church. Forget not that they are encompassed with infirmities, as well as yourselves, and have a powerful claim on your forbearance, tenderness and candour. And, above all, cease not to pray for them, that they may receive all the support and wisdom, their discouragements and difficulties may require, that they may be preserved from all evil, and be enabled to execute their office with growing reputation and usefulness.

*Now the God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.*

---

## THOUGHTS ON PRAYER.

Prayer is the breath of God in the sinner that has been regenerated by his Holy Spirit. It is the desire of the soul born of God after God himself. While men are prisoners in the dark domains of Satan, they evidence that they are *afar off from God by wicked works*, and insensible of their original apostacy, they seem intent upon increasing that awful distance which it occasioned. Not so much as one faint desire, nor feeble prayer, indicates any disposition to return to him from whom they revolted. And

certain it is, that if the grace which gave birth to God's purpose of salvation (2 *Tim.* i. 9,) did not interpose, they must inevitably perish as *the children of wrath*.

But Oh the depth, both of the wisdom and love of God! Every sincere believer in Jesus is, as Isaac was, a child of promise; was included in the grant made to Jesus of an innumerable seed. *Psalms* cx. 3. And if, as Sturm beautifully observes, "My being born of such parents, in such a place, and at such a time, is not by chance. The time, the place, the circumstances, and even the consequences of my birth were all planned by infinite wisdom;" the observation must be equally true as it regards the time, place, and means of my being *born again*, and having the principle of spiritual life imparted to seek him from whom I have gone *astray from the womb*.

The first indication then of a sinner's return to God is, when under a sense of danger, from a conviction of sin, by the word and spirit of God, he cries out, *God be merciful to me a sinner*. Thus it was with the guilty prodigal when pinched with hunger, and no man gave unto him. *I will arise and go unto my father and say, Father! I have sinned against heaven and before thee. He cannot stay from God now, and his necessities are of that nature that it would be folly to go elsewhere for relief.*

In coming to God, his object is the pardon of sin, the justification and the sanctification of his soul. And where else can helpless sinners go to have these wants supplied, but to him, who seems to say, yea does actually say, in every pang they feel on account of their sin and wretchedness, *Return unto the Lord thy God.—Thou hast destroyed thyself, but in me is thine help.*

They go to him therefore of necessity, as the Holy Spirit leads them. He leads them to Jesus as the way to the Father. For Jesus saith, *no man cometh unto the Father but by me*. The Holy Spirit illuminates their minds to discover some ground of hope in that Christ died for sinners, and that he is God's salvation to the ends of the earth. Their first approaches to God mark the disordered state of their minds, and they *know not what to pray for as they ought*, though they know what they want and what they must have or perish. They can adopt the language of David and say, *Confusion is continually before me, when I suffer thy terrors I am distracted.*

But whatever confusion may appear in the work of God upon the soul of the convinced sinner at this season, yet it is all un-



the direction of the infinite wisdom of God, who is *wonderful in counsel and excellent in working*, and whose design is, to humble the soul of the haughty and self-sufficient, and to make it the place of his eternal abode. *For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* Isa. lvii. 15.

The blessed spirit in his operations in the soul, as the spirit of supplication, maketh intercession for us, according to the will of God. *Rom. viii. 26.* That is to say, according to the revealed will of God, as exhibited in the promises and declarations of his word. For instance, what is the object of the sinner's petition? It is mercy. This was the poor publican's suit. And what says the Lord? *I will be merciful to their unrighteousness and their sins and iniquities will I remember no more.* What is the testimony of those who have sought this boon before them? It is, *He delighteth in mercy.* Micah. vii. 18. They had abundance of sins, and says Paul, who denominates himself the chief of sinners, *He is rich in Mercy,* Ephes. ii. 7. He knew it to be a fact. He had tried the mercy of God, and under the direction of the holy Spirit, recorded it for the encouragement of all who should wish to try it hereafter. He declared himself a pattern of what the grace of God *could* do, in pardoning, sanctifying, and saving sinners. *1 Tim. i. 12—17.* The spirit therefore maketh intercession according to God's design to pardon and be gracious, as his intentions are expressed in *Hosea xiv.* *O Israel, return unto the Lord thy God for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously, for in thee the fatherless find mercy. I will heal their backslidings, I will love them freely, for my anger is turned away from him.*

There are two things observable in the supplication of the sinner newly awakened to a sense of his need of God's mercy through Christ.

1. *Simplicity.* His aim in prayer is not to please men. He is not studious to adorn his prayer with the elegances of rhetoric. Awful reverence and deep contrition fill his soul, while conscious that he is in the presence of that God whose wrath he has justly merited, and whose decision he tremblingly awaits. And while he feels much, he says little. Sighs and groans and tears bespeak

a heart oppressed with an insupportable load, which the gracious hand of God only can remove. While this is his case, he speaks to God as a child to its Parent, and is more intent upon being heard of God, than approved of men.

2. *Fervency.* He must pray; his necessities compel him. He is lost if he be not heard; he therefore is importunate. His petition is not that of the dead formalist, but of the quickened soul, whose whole business in prayer is with God, and who wrestles with God, as one that cannot go except he bless him.

In his after approaches to a throne of grace, having obtained mercy and tasted that the Lord is gracious, he is impelled thither not so much from a sense of danger, as when first awakened, and from a conviction that the Lord is the only soul-satisfying portion, and that he is his portion, to be enjoyed by a believing access to him through a Mediator. Hence his language is, *whom have I in heaven but thee, and there is none on earth that I desire besides thee.* He goes to converse with God as his friend, whose society enriches his soul with grace, joy and peace. In public exercises, communion with God is his object, as much as when no eye sees him but the Lord's. And if through the remaining depravity of his nature, this intercourse is at any time interrupted, he cannot be at rest till he returns to God. As every day brings its wants, so every trial, trouble and temptation says to the christian "go to God," who *shall supply all your need, according to his riches in glory by Christ Jesus.*

Thus he goes on his way to the heavenly Jerusalem, as he began, *praying with all prayer and supplication in the Spirit.* Looking to be heard and answered through the mediation of Jesus, who presents every longing desire and broken sigh to his Father, and says to the needy supplicants, *Whatsoever ye shall ask the Father in my name, he will give it you.*

In this way he conquers as a christian soldier, fighting under the banner of Jesus, the captain of salvation. In this warfare he draws all his supplies of grace and strength from the inexhaustible fulness of Christ. Believing in this word which says, *The Lord shall fight for you,* he resigns the battle to him, saying, *Thou art my king, O God, command deliverance for Jacob.* And not daring to presume upon any thing of his own, he adopts the language of David, *I will not trust in my bow, neither shall my sword save me.* Thus having in humble and earnest prayer



committed his cause to Jesus, by faith he anticipates a certain victory, shouting, *Through God we shall do valiantly, for he it is that shall tread down our enemies.* Thus by prayer he wrestles and prevails. By prayer he cries unto him who is able to save, and who says in reply, *Fear not, I am with thee.*

Finally, As prayer marked his first entrance upon the divine life, and his progress in it, so it evidences the approaching consummation of that life in victory over death. When in the near view of eternity, knowing the covenant faithfulness of God, he cries out, "*Lord Jesus receive my spirit!*" He dies *praying*, and his righteous soul instantly enters the mansion of bliss, and joins the society of angels and the spirits of the just made perfect, to praise God in Christ for ever. Reader! Has the Holy Spirit taught thee to pray?

D.

---

## SYMPTOMS of a BACKSLIDING SPIRIT.

*Extract from THE BACKSLIDER, by Andrew Fuller.*

The apostle Paul speaks of a certain state of mind which he feared he should find in the Corinthians: That of their *having sinned, and not repented of their deeds.* This it is which denominates a man a backslider; and which so long as it continues, deprives him of any scriptural foundation for concluding himself interested in forgiving mercy.—What are the particular symptoms of this state of mind, is the object of our present enquiry.

First: *If religious duties are attended to rather from custom or conscience than from love,* we must either never have known what true religion is, or in a great degree have lost the spirit of it.—It is possible that we may have been guilty of no particular outward evil, so as to have fallen under the censure of the world, or of our nearest connexions, and yet have so far lost the spirit of religion as to be really in a backsliding state. The exercises of prayer, reading the scriptures, hearing the word, and giving something to the poor, may be kept up in form, and yet be little if any thing more than a form. The church of Ephesus was not accused of any particular outward misconduct; but they

had *left their first love*. Where this is the case however, much will be neglected, especially of those parts of duty which fall not under the eye of creatures. A departure from our first love is commonly the first step of a backsliding course. Perhaps, if the truth were known, there are few open falls but what are preceded by a secret departure of heart from the living God.

Secondly: *If we have fallen into any particular sin, which exposes us to the censures of our friends, and instead of confessing it with sorrow, are employed in defending or palliating it* is a certain proof that we are at present under the power of it.—There are some sins that cannot be defended; but there are others which will admit of much to be said on their behalf and it is admirable with what ingenuity men will go about to find excuses where self is concerned. People that you would think hardly possessed of common sense will in this case be singularly quicksighted, discerning every circumstance that may make in their favour, or serve to extenuate their fault. This self-justifying spirit is a very dangerous symptom: while it continues there is no hope of a good issue. We read of the *deceitfulness* of sin; and truly it is with great propriety that deceit is ascribed to it. Perhaps there are few persons who are employed in justifying their failings, but who are first imposed upon, and brought to think, some how, that they are, if not quite justifiable yet very excusable. Sin when we have committed it loses its sinfulness, and appears a very different thing to what it did in other instances. David's indignation could rise against the man that had taken an ewe-lamb, while to his own conduct, which was much more criminal, he was blinded! When any sin is committed by us, it is common for it to assume *another name*; and by means of this we become easily reconciled to it, and are ready to enter on a vindication of it. Covetousness will admit of a defence under the names of prudence, industry, or frugality; conformity to the world may be pleaded for as an exercise of sociability, and good breeding; unchristian resentment as necessary self-defence; foolish levity as innocent mirth; malignant contentions as zeal for the truth; and indifference to the truth as candour, or liberality of sentiment.

Thirdly: *Though we do not defend or palliate our sin in words, yet if we continue in the practice of it, we may be certain we have not repented*—All true repentance is followed by



*forsaking* of the evil; and where this effect is not produced, there can be no scriptural ground to hope for forgiveness. There are sins, as before observed, which will admit of no defence. If a person be convicted of them, he can do no other than own himself in the wrong, or at least be silent; yet he may feel no sorrow on their account, nor scarcely any intention to forsake them. When Samuel reproved Saul for his rebellion against the commandment of the Lord, assuring him that God had rejected him from being king, and had given the kingdom to a neighbour of his that was better than he, he was confounded and compelled to say, *I have sinned*; yet the only concern he discovered was on account of having lost his *honour*; and as soon as he suspected who was his rival, sought to slay him. Even Solomon discovered a very similar disposition. Instead of lamenting and forsaking the sin for which he had been reprovèd, as soon as he knew that Jeroboam had been anointed by the prophet Ahijah, he *sought to kill him*.\* A sullen silence under reproof, and a perseverance in the evil, are certain signs of a hard and impenitent heart.

Fourthly: *Though we should refrain from the practice of the evil, yet if it be only a temporary effect of conviction*, there is no true repentance.—It is very common for persons, when they first fall into any gross sin, to feel ashamed and alarmed, to wish they had not acted as they have, and to resolve that they will do so no more: and this, though the love of the evil be the same, and on the first temptation that returns it is committed again, is nevertheless frequently mistaken for repentance. When Saul's life was spared by David, and his groundless malice against him detected, his heart seemed to relent; he felt ashamed, owned his sin, lifted up his voice and wept, and promised to do so no more; but this was not repentance. David appears to have suspected it at the time; for he would not trust himself in his hands, but gat him up into the hold:† and the event justified his conduct. The first opportunity that offered, Saul returned to the folly that he had condemned.—A temporary abstinence from evil may also be produced by some *alarming providence*. When judgments overtake us, and conscience tells us that it is the hand of the Lord stretched out against us for our sin, the mind is appalled with fear, and so ceases to be in a state to pursue its

\* 1 Sam. xv. 1 Kings xi.

† 1 Sam. xxiv.

favourite devices. But if as soon as the pressing hand of providence is removed, the heart returns like a spring to its former position, there is no reason to consider its temporary depression as containing any true repentance.

---

## Papers from the Port-folio of a Minister.

### *Superstitions of the People at Bali.*

Extract of a Letter from Banyan Wangi, dated the 31st of January.

Thinking the information I have been able to obtain concerning the people of Bali, and also of some statues I have seen here, may not be unacceptable, I communicate the substance of it with pleasure.

The Bali people pay divine honours to the Cow; they do not make use of its hide, nor will they sit on it, from reverential respect.

The wife burns herself with the body of the deceased husband; she ascends the funeral pile, adorned with flowers, and holding in her hand a dove, which she liberates. On the bird's flying off, she leaps voluntarily into the fire. Concubines are not admitted to this honourable distinction.

The wife who does not burn with her husband, is degraded to the rank of a slave, and is an outcast. Polygamy is allowed to any extent; and all the married wives of one man burn themselves with his corpse. The ashes are thrown into the sea.

They make no objection to animal food, the cow excepted; and are much addicted to the drinking of spirits, which they take in large quantities. These traces appear sufficient to ascertain that these people are Hindu, although they may be looked on by those of India proper, as a degenerate and corrupted sect.

Bali was peopled in part, if not entirely, from Java, and some thousands of inhabitants formerly went from this district. About six or seven miles from hence, I am informed, is the foundation of a very ancient and large city, that was built of large bricks six or seven inches thick, with a length and breadth in proportion. I have seen several images that have been dug up from the ruins. Among them is a head of *Ganes*, in tolerably good preservation and several statues at full length of *Gopis*, standing in respectful obedience before *Krishna*. There are two or three which I cannot understand.

I have seen a brass vessel, that was dug up, at the same place. It is thinly hammered out, and would contain two quarts. It does not resemble any vessel of the Hindus. It is broken in half and quite decayed by old age.

The names of the Hindu Gods, *Lochman, Ram, Hanuman, &c.* are quite familiar to many of the people here; and I believe they have also some account of the battle of the Gods, but whether written or oral I know not. I will endeavour, however, to get from Bali their sacred writings, if they have any.

---

## DESCENT OF STONES FROM THE ATMOSPHERE!

### *Probable Illustration of Acts xix. 35.*

The ukhbars of the middle of July, 1812, contain an account of the descent of two large masses of stone in the neighbourhood of Khorramshahr, accompanied by a series of explosions resembling the discharge of a cannon;—a phenomenon, which, as may well be supposed, has excited the utmost consternation throughout the country.

Captain M——, is in possession of a great curiosity, viz. a stone precipitated from a thunder cloud, near the village of Korrgram, the 6th of August, 1812. It weighs, I should think, four pounds at least, is very heavy for its size, being greatly impregnated with iron, and coated with a thin black crust, as if gunpowder had exploded round it; the thunder clap was heard by many of our lines, like a rustling fire of musquetry for about a minute, and on intelligence of the phænomenon reaching the camp, one of M——'s servants was sent out to enquire and get the stone, if possible.

This he tells us was effected with some difficulty, as the Pattell receiving the stone of heavenly fabrication, had determined to say prayers to it, with due regularity. The ground where it fell, is an open space, quite clear of the village, and by the rapidity of its descent, it tore up, and was buried a foot deep in the earth.

The most striking circumstance attending this phænomenon is the idolatrous worship to which the stone was exposed. The terms in which the intention of the worshipper is expressed, are evidently not intended to be taken too strictly, yet they decidedly imply that the stone of "heavenly fabrication" was supposed to have been presented by some celestial deity, and from him to have been sent



down to earth; if not as his characteristic representative, yet his *locum tenens*.

This view of the matter leads to a *query* whether we have another instance of the same superstition in the New Testament History, *Acts* xix. The recorder of Ephesus speaks of the Goddess Diana as *Diopetous*; which our translation renders “*image* that fell down from Jupiter.” The word *image* is inserted, and there is nothing in the original which determines that it was *image*. It has been supposed by very learned men, that this office alluded to the things signified by the image of Diana, as descending from Jupiter; which as Diana of Ephesus represented the general course of nature, was a truth in his sense of the term. A late writer \* supposes that he discovered here an instance of *esoteric* and *exoteric* doctrine; or of the use of words in a popular sense conveying one meaning, while in a philosophical sense, which was that of the speaker, they bore another meaning. It might be so:—but if the object of worship among the Ephesians was really a stone which had fallen from the atmosphere, like this at Kokumgam, then it might without any violence done to language be designated “Jove descended;” and the Ephesians would have acted in worshipping it under the same persuasion as the Hindoo Patter. That a stone might fall in those ages, as in the present, requires no proof;—that the evidences of its fall, also, might be incontrovertible, cannot be denied;—that however uncouth its form, or unpleasant its aspect, it might pass for “heavenly fabrication,” might be admitted. And if that stone also, was “very heavy, and coated with a thin *black* crust,” it may afford a reason why the statues of Diana of Ephesus are *black*,—and some of them called *black stones* distinct from all allusion to her office in the character of Luna as regent of night: sometimes showing dark phases, &c. &c.

## EXPOSING OF CHILDREN.

“This is a barbarous custom, not commanded by any of the sages, and wholly confined to the lower classes of the people. If an infant refuse the mother’s breast, and appear very uneasy through sickness or any other cause, it is supposed that it is under the influence of some infernal, or malignant spirit. In this case the poor child is put into a basket, and hung up in a tree for three days, in which time it generally dies, being destroyed by ants, or birds of prey, or perishing by hunger and neglect. I

\* Fragments to Calmet’s Dictionary of the Bible, No. cxxvii.

should not be dead at the expiration of three days, the mother takes it home again, and nurses it; but this seldom happens.

"The late Mr. Thomas, a missionary, once saved one of these poor infants in one of the northern districts of Bengal, which had fallen out of the basket, and when a jackall was running away with it. It was afterwards claimed by and restored to the mother. As he and Mr. Carey were afterwards passing under the same tree, they found a basket hanging up, containing the skeleton of another infant which had perished in the same manner. This was at Bhota-haut, near Malda. The custom is unknown in many places, but it is to be feared, is too common in many others.

"Formerly this practice prevailed more than it does at present. Yet there are still instances of children being thus exposed. If a child appear unlikely to live, the parents consult an astrologer, who, perhaps, gives but small hopes of the child's recovery. Voiragees and other mendicants, who make a merit of possessing no worldly attachments, sometimes hang up a child in a pot in a tree, or, putting it in a pot, let it float down the river. Persons of other casts may do it, but these the most frequently. Mr. Carey's journal, dated July 1794, contains the following paragraph: "One day as Mr. Thomas and I were riding out, we saw a basket hung in a tree, in which an infant had been exposed; the skull remained, but the rest had been devoured by ants."

*Ward's Religion and Manners of the Hindoos.*

## QUERY.

### AN URGENT CASE.

Mr. Editor,

Real anxiety of mind, I trust, will be admitted as a sufficient excuse for my present enquiry. It pleased the God of Providence to bless me with a rich Uncle, whose heart the Lord so much enlarged, that he erected a place for public worship at his own expense, with an endowment for ever. After his decease, the greater part of his possessions became mire; but I must confess, I felt a little hurt at first, when I thought how much more would have fallen to me, if my Uncle had not been so *very* liberal. Respect, however, for that religion he professed, has long since reconciled my mind to all that he did.

I do not mean to complain of my much revered Uncle, who spent so much in the public cause of what otherwise might have been mine; yet I cannot but think it very hard, yea unpardonable, that I should be solicited to spend more of my income to assist others at a distance! Why do not they provide for themselves, instead of imposing burdens on us whose forefathers have done so very liberally? I have stood out against all pecuniary requests for some time, Mr. Editor, but I am not quite satisfied as to the whole of my conduct, which has induced me to solicit the advice of your able contributors, hoping by their statement to be furnished with a satisfactory answer against all future applications.

FORTUNATUS.



## Obituary.

---

### SARAH ROFE.

Sarah Rofe died January 5th, 1813, in the 21st year of her age. She was born at Canterbury; but soon afterwards removed to Margate, and from thence to Rye in Sussex, where she ended her days.

In the former part of her life, she was much addicted to pleasure. She embraced every opportunity she could of going to the Theatre, in which she greatly delighted. But while she gave herself up to the pursuits of these vain amusements, where "They paint *Damnation gay!*" Conscience, that internal monitor, continued to accuse her respecting the danger of her state, and the sinfulness of her conduct. In order to appease this inward reprover, she often attended to a form of prayer: but this she could not do when she returned from the Theatre, in consequence of the load of guilt which bore heavy on her spirits. But she was not permitted to walk long in this road before the Lord changed the bias of her mind, brought her to see the unsatisfying and pernicious nature of worldly pleasures, and taught her feet to walk in wisdom's ways.

The means which the Lord employed to effect this important change, was the death of a female friend. Being in great distress of mind relative to the salvation of her soul, she went to hear Mr. Atkinson of Margate, whose ministry was made very useful to her instruction and encouragement. About this time she cultivated acquaintance with one Sarah Johnson, a blind woman, (but one who was *light in the Lord*) from which acquaintance she derived much spiritual advantage. She used to style her, her "Nursing Mother." She was soon brought to see that salvation was alone through Jesus Christ, and was

led to put her trust unreservedly in him; being much encouraged by the words of the poet,

A Guilty weak and helpless worm,  
On thy kind arms I fall:  
Be thou my strength and righteousness  
My Jesus, and my all.

Soon after, she removed to Rye and attended the ministry of Mr. Rees, which was made very useful to her. She soon became acquainted with some of the Baptist friends there, with whom she frequently conversed about divine things, to their great satisfaction. After some time, she manifested a desire to be baptized and to become an avowed disciple of the Lord Jesus Christ. When she appeared before the church to relate what the Lord had done for her soul she gave great satisfaction to all present; and was baptized by Mr. Rees, August 11th, 1811. The following was written by herself the day she was baptized, and found since her death.

"O Lord how shall I speak of thy goodness! Surely I can erect my Ebenezer and say *Hitherto the Lord hath helped me*. I have been this day baptized; may the graces which were then in exercise, be in exercise again. Prior to my being baptized, I had many conflicts with unbelief and satan, respecting going before the church. This appeared to me almost impossible. I was afraid I should say something I had never experienced; I thought sometimes, that I was deceiving myself and others. My parents being opponents to religion, I had many obstacles put in the way of making a public profession; but the Lord afforded me sufficient grace, and perfected his strength in my weakness.

After I had been before the church, my mind was much eased of its burden, and I wished for the arrival of the morning, on which I was

be baptized. But when it came, my ears overspread my mind, and my heart began to recoil. When I heard one of the candidates immersed, my ears were great beyond description; but when it came to my turn they were removed, and I walked down to the water with much pleasure. I cannot say, that I felt so happy as I expected: I think I placed too much dependance on the ordinance, and did not look sufficiently to Christ. I am the subject of a very nervous disorder, and I labour under much bodily pain, but my depraved nature is worse than all. This often makes me groan. But notwithstanding all this, I hope the Lord is my Father, and my shield. Lord prepare me for the whole of thy will respecting me, wean my affections from the world, and set them on things above—

Why should my passions mix with earth, and thus debase my heavenly birth."

O Lord enable me throughout the whole of my deportment to adorn the gown I profess. Keep me every moment—Guide me by thy counsel—Prepare me for Death!"

Soon after this, her health seemed to be decaying very rapidly, and it continued to do so, till she was confined by reason of much bodily weakness, and pain. Such was the nature of her disease, that no hopes could be cherished of her living long in this world. She laboured for a considerable time in the course of her confinement under the fear of death, and the dread of being an hyphenite. One day, a female friend coming to see her, she said "I have good news to tell you; I am delivered from the fear of death. I have had great comfort in those sweet words, *Christ is all and in all*; I can now rejoice."

From this time she viewed death as a friend, and sometimes manifested a holy inquietude to depart and be with Christ which is far better.

Her pastor calling to see her a few days before she died, asked how she felt her mind, she said "I am going home, and a blessed

home it is, dying is hard work to my nature." She then requested him to preach her funeral sermon from *Col. iii. 11*, last clause. He asked her "If Christ were precious to her?" She answered, Yes, precious Christ. She added "Satan in time past distressed my mind much; but when I most needed Christ, he appeared for me." He asked her "If she felt any desire to continue longer in the world with her friends," She replied "I love you all, but I want to love Christ more."

The morning prior to her death she said "Satan is a liar in telling me that I had no interest in Christ, and that the work of grace was not begun in my soul." About two hours before her death, she said to a friend who stood by her, "I have acted wrong in wanting to be gone; the Lord frowns upon me. I do not know how it will be with me after all." Her friend reminded her of the faithfulness of God, and of what she had experienced of the divine goodness, and told her that she would soon be landed safe on the heavenly shore. She looked with great earnestness, and said, "Do you think so?"

She now became so weak that she could answer but little, and death seemed to be fast approaching. Her friends requested her to make some sign in her last moments, if she experienced the presence of the Lord; and in about five minutes afterwards, she lifted up both her hands, saying, "The Lord is present." and took her flight to a happier world.

J. R.

#### SAMUEL TAYLOR.

Mr. Editor,

I have often observed that the youthful readers of your useful miscellany turn their attention first to the obituary, and from hence, I presume, it is to them the most pleasing part. Some have been deeply impressed, and I trust, savingly edified by the reading of it. I have known fifty or sixty youths listen with the utmost attention to one who read

to the rest. The effect became visible by their perfect stillness, and by the rapid succession of the sympathetic tear. The impression is not always transient. In some instances it is lasting and salutary. Surviving brethren and relations feel great interest in the memory of departed worth, of those with whom they have taken sweet counsel, and had delightful intercourse. To recollect the person and character, the actions and sayings of our deceased relatives and friends affords a sort of melancholy pleasure not to be met with in any other exercise. This sort of pleasure such of your readers as knew the subject of the following memoir will experience, while a few incidents in his life and death are narrated by the writer.

Samuel Taylor was born in the neighbourhood of Rochdale, on the 28th of May, 1757. His parents were working people. They trained up their son in habits of industry, but laid no religious restraints upon him. His youthful days were spent, like those of many others, in the gratifications of a carnal mind, without any other check than what arose from those sharp convictions, which frequently occurred to him during the lapse of childhood and youth. These had a momentary effect upon him, and by their frequency had a happy tendency to preserve him from some excesses into which he might otherwise have plunged himself. After he married and became settled in the world, he began an exterior reformation and turned his thoughts to serious subjects more than he had formerly done. By repentance and amendment he thought to compensate for his past offences, and to obtain favour with God for the time to come. Under the influence of these erroneous sentiments he continued till he fell into conversation with a neighbour or two, who seem to have been better informed. These conversations were made serviceable to him; in them he received the first rays of gospel light, and as they entered his understanding they became

the joy of his heart. By his religious associates, he was induced to attend public worship in the baptist meeting house in Town Meadows, Rochdale. There by the blessing of God he learnt the way of God more perfectly, and daily grew in faith and love. He soon witnessed a great confession, and by a holy life gave full proof that he had been taught of God. Convinced of the propriety and importance of believer's baptism, he became desirous of submitting to it. In December 1788, he was baptized on a profession of faith in the Redeemer, and on the same day was added to the church worshipping in the place above mentioned.

He soon became distinguished among his brethren by his piety, zeal, and the mildness of his temper, and after a few years was chosen to fill the office of a deacon, in which capacity he became an example to the believers, in spirit, in faith, in purity. His temper was mild, his mind humble, his feelings tender, and his manners conciliating. To enquirers he was an affectionate guide, and to the weak believer a source of consolation. In his own family, in the church, and in the world, he exhibited the character of a real christian, and shewed out a good conversation his works were meekness and wisdom. He obtained a good degree of respectability both in the church and in the world, and also a great boldness in the faith which is in Christ Jesus. His illness was long and extremely afflictive, but he knew the rod of affliction who had appointed it, and therefore he patiently submitted to it. He believed all things were working together for his good. He was not elevated to rapture, but seldom doubted of his interest in the salvation which is by Christ, in whom he steadfastly believed. He would say, "If the foundation laid in Zion be good, I am safe, for I am built upon it. I believe Christ every way able to save me, and have scarcely ever doubted his willingness for 20 years."



past." On being asked how he felt under his affliction, he said, "I expect when I die that God will take me to himself." I think and believe he will not deceive me, for he has given me both his promise and oath to rely upon. I do think I am not mistaken. When asked if he had a desire to die, he replied, "My will is swallowed up in the will of God. Whether I am here or elsewhere, I am in the right place, for I am where God has fixed me. I indulge in no fruitless wishes, God will take me in his own time, and not a moment before."

To the writer of this, he said, one day when in great pain, "I believe my state is safe, and I shall get home in a short time. I have loved the house, the ways and the people of God, and shall not be cast off at last. I grow very weak, and my prayers on that account are very short, but I seem to get nearer to God, and to become more familiar with him than I used to be." About a day or two after, he suddenly and calmly fell asleep in Jesus. This happened June 7, 1813. He mentioned the words of Eli recorded in the 1 *Sam.* iii. 18, as a text to be improved for the benefit of his surviving brethren, whom he had loved. His memory will long be respected by them, for *The Memory of the just shall be blessed.*

L.

#### ELEANOR FARMERY.

Died at Hampton near Fakenham, Norfolk, on Wednesday, August 11, 1813, in the 20th year of her age. She was the daughter of the late Mr. Charles Farmery, of Diss, and the last surviving of the posterity of that worthy and successful minister of the gospel.

Her deportment during the short period of her life was amiable, distinguished by filial affection for her mother, industry in her employment, and regular attendance on the public means of grace. During the last two years of her life she was the subject of convictions which impelled her to pay some attention to private devo-

tions; but it was not till visited with the affliction which issued in her death that she furnished evidence of being the subject of renovating grace.

About last Christmas her health began to decline, and it soon appeared that a pulmonary consumption was fast impairing her earthly tabernacle. At an early stage of her affliction she seemed to apprehend it would issue in death, and when her medical assistants intimated to her friends her hopeless condition as to health and life, they did not attempt to conceal it from her: judging that to have done so, would not have been genuine kindness to her. At this time she evidently felt the need of real religion to support her mind, and to open to her the prospects of future felicity; but neither her former conduct nor her present state of mind would give her satisfaction. She complained of having been hypocritical in religion, and that her mind was now miserably indisposed for serious meditation and religious reflection. She would frequently burst into tears and say it grieved her that she could not have her mind more employed on the best things. Convictions of the depravity of her nature were so deep as to lead her to exclaim, "What a dreadful thing it would be for me to die in this state of mind!" and to ask with anxious solicitude, "Is it possible for me to be saved?" Though reminded by her friends of the value and efficacy of the blood of Christ, and of his gracious invitation to sinners, she could take no comfort therefrom, but would say "They are comfortable things to you christians, but mine is a different case." Her minister on one of his visits endeavoured to exhibit the all-sufficiency of Christ as a Saviour, and the warrant the gospel gives for sinners, as such, to believe and trust on him, and also to describe the nature of faith, of which her ideas appeared to be inaccurate. He has the satisfaction to find that his instructions at this time were attended with the Lord's blessing; her mind, on revolving what had been said, appears to have been more enlightened; she

was enabled to trust her soul in the hands of Christ, and soon her language was "Jesus is precious to my soul." The fear of death was now happily removed, she would talk of her dissolution without the least apparent dismay, and made arrangements for her funeral with the utmost composure.

She appeared to be entirely dead to the world, was much displeased with the worldly discourse of some who visited her, desiring only spiritual conversation, and remarked, "How inconsistent it is for professors to discourse on worldly subjects to one in my situation." Her taste for spiritual exercises and enjoyments was daily increasing, so that she longed to depart and to be with Christ and was afraid she should displease the Lord by impatience to be gone. One time when a person who waited on her observed, "If you should recover your health, what a change it will be!" She replied "A change not the *most desirable* to me." Life had now nothing attractive to her, only as affording an opportunity to glorify God and be a comfort to her mother.

About three weeks before her death she was entirely confined to her room, many friends visited her and found her conversation truly refreshing. She made many profitable remarks and suggested a variety of useful hints to those who attended her. Her mind was much employed in devotional exercises; she thought every moment lost that was not so improved. She frequently recounted the mercies of God to herself, her mother and the family. She praised the Lord for the many acts of kindness shewn by her friends, exclaiming "What attentions! How kind! How good the Lord is to me so unworthy." The word of God was sweet to her; she said, when read to her, she felt it, she saw in it a glory to which formerly she was a stranger. She read, when able, many hymns and afterwards had them read to her; those seemed to delight her most which related to her heavenly home. She expressed her entire reliance on Christ's blood for pardon, and spoke very distinctly of the righteousness of Christ imputed to her for

her justification in the sight of God. Once a person, hearing her express her hope of glory, intimated, that a person so young as she and whose life had been so regular, might certainly indulge that hope; but she said, "I am a sinner, I can be saved only by Christ. There's no other name given under heaven among men whereby we must be saved."

She was not however without change. The enemy at times was permitted to harass her mind and interrupt her tranquility. She was troubled with evil thoughts, this distressed her, made her weep bitterly, and shook her confidence; she exclaimed "I am afraid I shall be lost after all—don't you think I shall?" addressing her self to her father-in-law. But being reminded of some passages of scripture relative to the safety of believers in Christ, she was relieved and comforted.

For a few days before her departure she was entirely confined to the bed; during this period she was favoured with delightful prospects of her heavenly inheritance. Two days before she expired, being asked if she could say it is good for me to be afflicted. She replied, "yes, indeed I can say so, for it was in this affliction that the Lord changed my heart. My affliction is *long*, but *light*, compared with Christ's sufferings; and it is working for me a far more exceeding and eternal weight of glory." Her joys increased the nearer she approached the moment of dissolution. A few hours before her removal from earth she spoke with admiration on the faithfulness of God to his promise; and the love of Christ was shed abroad in her heart in a degree which almost overpowered her. While her mother was wiping the sweat from her face and arms, she said, "He sweat drops of blood—He died on the cross! what love!" She perceived she was going, and said to her mother "I am dying" and with a faltering voice endeavoured to repeat these lines,

"For me my elder brethren stay,  
"And angels beckon me away,  
"And Jesus bids me come."

In a few minutes she seemed to revive, and was asked to take something, but she seemed unwilling, lest her present enjoyments should be interrupted and her stay prolonged. Feeling the struggles of nature, she said "I did not think it so hard work to die." But this painful feeling was soon overpowered by the impressions of divine love. She again exclaimed "His love is so great to such a sinner, that I cannot express it. I am

lost in wonder, love, and praise. Come precious Jesus, come take me to thyself." Her request was granted and she soon breathed her last.

Her remains were interred in the Baptist Meeting house at Fakenham, on Monday August 16th, and the following Lord's day an improvement of her death was attempted in a discourse from *Prov. viii. 17.*

*Thomas Johnson.*

---

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

---

*Studies in History; containing the History of Greece, from its earliest period to its final subjugation by the Romans; in a series of Essays, accompanied with Reflections, References to original Authorities, and Historical Exercises for Youth.* By Thomas Morell. Vol. I. 8vo. pp. 382. Gale and Co. 1813.

History has had a large influence upon the human character. Man is prone to imbibe the principles and to imitate the conduct handed over to him as those of his fellow men. Hence the historian must have a place in the first rank of those whose influence forms the public taste and gives a cast to its moral feelings. But we must not confine the influence of history merely to the facts which are narrated; far from it: the reader's chief pleasure is derived from the taste, opinions and morals, we had almost said, the whole heart, of the writer, thrown into the narrative, and disposing of its lights and shades according to his pleasure: and these form the influence of history.

It has been an unhappy circumstance for the general welfare that historians have usually chosen to narrate a series of such events as the friend of his species cannot but wish had never taken place; and these, generally speaking, have been artfully divested of their disgusting hor-

ror and hateful depravity, in order that a few particular achievements might be emblazoned with all the fascinating splendour of greatness and triumph. Hence some of the basest passions that ever degraded a being wearing the form of humanity, have been allowed to conduct their owner to the highest pinnacle of historic fame! And the worst propensities of a depraved nature, provided they operated with a degree of vigour, and effected a proportionate share of misery and ruin, have been almost deified as intitling their possessor to everlasting renown.

At this age of the world it is difficult to divest historic characters of that false glory which has shone around them, perhaps for ages, unsuspected, without taking from them their individuality. The personage handed down to us by the name of *Alexander*, for example, in the pages of an astonished and admiring historian, will bear so little resemblance to a mad fellow of that name, whose exploits should be fairly related by a lover of liberty and truth and righteousness, that a mere reference to dates and places would hardly enable two several readers of these diverse narrations to recognize in them the same individual. Not that we apprehend any mighty loss would be sustained, if the aforementioned personage, and a whole host of the same stamp,



were utterly to vanish from the land of remembrance.

As things stand at present, these sort of people are sometimes mentioned, and it appears desirable that our sons and daughters should know who they were and what they did. Mr. Morell wished to introduce his young friends to an acquaintance with some of the personages we have referred to, but he was unwilling they should meet them for the first time bedazzled out in all the trappings of historic falsehood, lest the first impressions should so prepossess the young mind in favour of these workers of all iniquity, that it might never after be brought to regard them with a due portion of abhorrence. He has therefore thrown the light of christian principles around the characters and events of Grecian History, in a series of "Studies" well adapted to his purpose.

The attempt deserves success. Perhaps it had been better to have introduced the sentiments contained in the mass of "Reflections" (in another form) into the narrative. As it is, the volume is beyond all comparison the best that can be put into the hands of the younger branches of christian families, at school or elsewhere, upon the subject on which it treats.

The Advantages of Early Piety displayed, in a Memoir of Mr. John Clement, Surgeon, late of Weymouth; who died in the twentieth year of his age. Compiled from his Letters and Diary, and interspersed with occasional Reflexions. By John Hooper, M. A. Hatchard, &c. 4s. 6d.

This neat volume is occupied by a well-executed portraiture of a Youth of no common excellence. The writer very justly observes, in the preface, "This work is not superseded by any of the kind already published, seeing it occupies different ground, or rather fills up in the same department that which before was unoccupied. In the memoirs of Kirk White, we see an eminent and

a pious youth secluded from the world, and devoted to literary pursuits; in the memoirs of Gilpin, we see an amiable youth nursed on the lap of parental affection, removed from every care, having every wish anticipated, every want supplied; but in the memoirs of a Clement, we see a youth leaving the bosom of parental indulgence—going into the wide world, engaging in the duties of a laborious profession, in a situation wherein he was exposed to great temptations; yet amidst all, resisting temptation, discharging his numerous duties with fidelity and diligence—above all, cultivating true piety, maintaining the fervor of devotion in his closet, walking humbly and closely with God before the world."

The contents of the volume fully justify these prefatory sentences. The Memoir is given in a somewhat novel and happy form, and young readers will derive all the advantage from its perusal that can arise from contemplating distinctly the lovely features of a character eminently decisive.

The Juvenile Correspondent, or Scriptural and Moral Instructor for the use of Schools. By a Clergyman and Preceptor of Youth Lackington.

This "Preceptor," who resides in Jersey, has well employed his talents in collecting together a number of proper sentiments, exhibited in a pleasing form, upon a variety of subjects with which young people must be acquainted, and upon which it is of some importance that they should think with propriety. The Letters are intended to furnish themes on which the pupil is to pen a reply. Such an exercise would be attended with considerable advantage.

Repentance explained and enforced, being a serious Appeal to every man's conscience, on its Nature, Necessity, and Evidences. By J. Thornton. Baynes. 1s. 6d.

This author's productions are justly growing in estimation with the se-

ous part of the religious public. Without pledging ourselves to an exact agreement with every sentence it contains, we cordially recommend this little book to the attention of our readers. It is well adapted for the benefit of the elder children in Sunday-Schools, and very suitable to be put into the hands of any young person beginning to indulge serious thoughts of spiritual things. It is written in a clear pointed style, calculated to inform the judgment, search the heart, and alarm the conscience.

---

*Religious Books lately published.*

---

1. Mr. Benjamin Brook's *Lives of the Puritans*. The materials of the work are wholly collected from approved historical Records, and numerous Manuscript documents, which present to the public a very large selection of most interesting and curious information never before printed. The work gives a circumstantial detail of the arduous and painful struggle for religious freedom, through a period of more than a hundred years, without at all interfering with any other publication; and forms a comprehensive Appendage to Neal's "History of the Puritans," and a series of Biographical History closely connected with Palmer's "Nonconformists' Memorial," containing a complete Memorial of those nonconformist Divines who died *previous* to the passing of the Act of Uniformity in 1662.

2. *Advice to Students and Ministers*, a Sermon Preached before the Bristol Education Society, at their last Meeting. By Thomas Coles, A. M. Price 1s.

---

**THEOLOGICAL NOTICES.**

---

Information of Works in hand from Theological Writers will be inserted under this Article.

In the Press, Dr. Watts's *Sociinian*: an Answer to Dr. Lardner's Testimony produced in Mr. Belsham's *Memoirs of Mr. Lindsey*, that

the Doctor's MSS. proved "his last thoughts to have been completely Unitarian."

The Third Edition of Mr. Pengilly's *Scripture Guide to Baptism* being entirely exhausted, a fourth edition, revised and improved, is now in the press, and is expected to be ready by the beginning of next month.

In the press, and nearly ready for publication, *The Duties, Advantages, Pleasures, and Sorrows of the Marriage State*. By John Ovington of Clapham. In 12mo. price 3s.

Preparing for the press, a *History of the Propagation of Christianity among the Heathen since the Reformation*, in 2 Vols. by the Rev. William Brown. This work will contain a view of the Propagation of Christianity by the Swiss in Brazil—by the Swedes in Lapland;—by the Dutch in Ceylon, Java, Amboyna and Formosa;—by the Anglo-Americans in Massachusetts, Martha's Vineyard, New Plymouth Colony, Stock Bridge, New Jersey, and Oneida;—by the Danes in India and Greenland;—by the United Brethren in Greenland, in the West India Islands, St. Thomas, St. Croix, St. Jan, Jamaica, Antigua, Barbadoes, St. Christopher's and Tobago; in North America, in South America, at Hope on the river Coventyn, the Rio de Berbice, Bambey on the river Sarameca, and Paramaribo; Tartary, Persia in Egypt, the Nicobar Islands, Labrador and the Cape of Good Hope;—by the Methodists in the West India Islands:—by the Baptist Missionary Society in India;—by the London Missionary Society in the South Sea Islands, Otaheite, Tongataboo, St. Christina; in South Africa at Bethelsdorp, Zath River, Orange River, and Namagraland; in India, China, and Demerara;—by the Edinburgh Missionary Society in Tartary, and by the Church Missionary Society in the Susoo Country near Sierra Leone.

To the whole will be added an Appendix, containing a Brief View of Missions of inferior note;—an Ac-

count of the exertions of some persons who were distinguished by their zeal for the propagation of Christianity among the Heathen ; a List of

Translations of the Holy Scriptures for the use of the Heathen, printed and manuscript, &c. &c.

## MISSIONARY RETROSPECT.

### *Edinburgh Missionary Society.*

*Turkish New Testament.* By a letter from Karass written by Mr. Mitchell on the 28th May last, which the secretary has just received, the grateful intelligence has at length arrived that the printing of the Turkish New Testament is brought to a happy conclusion. Mr. Mitchell says that they hoped to be able to begin to circulate it in a few weeks after he wrote, as they expected to procure a book-binder from Constantinogorskie, to put the copies into the proper state for circulation. With regard to this edition, though consisting of 2500 copies, he adds, "It will go to but a small proportion of the many thousands of Mahometans who inhabit this vast and extensive empire. I do not suppose that if in every place, we distribute an equal number of copies in proportion to the number of inhabitants, that more than 20, or 25 would fall to the share of the large city of Astracan, which contains many thousands who understand Turkish. The directors will therefore judge of the propriety of authorising us to begin another edition as soon as possible."

It is pleasing to learn from this letter also, that Mr. Frazer possesses such a superior knowledge of the language, as to be fully capable of revising the proof sheets and correcting the press. This duty has devolved on him after Mr. Brunton's death; and Mr. M. adds, that while Mr. B. was in life, he seldom printed a sheet before Mr. Frazier looked it over.

The missionaries and ransoms were all in their usual health: except Mr. Dickson, who still continues very sickly.

### BAPTIST MISSION.

*The last Communications.* Let have been received by the ship which arrived in August, containing many interesting particulars down to November 1812. There are several deaths, but they have been peaceful and happy; very considerable additions; and the mission is extended by the establishment of several new stations.

Respecting *deaths*, besides brother Mardon, who died in May 1812, they have since lost Mrs. Moore, an amiable character, much beloved and regretted. She was a member of the church at Stoke-Gomer, Sommershire, of which Mr. Humphrey was pastor. She left England about the end of 1803, and after a long affliction died on August 30th, 1812. It was in her heart though she did not live to accomplish it, by the school which she had partly established at Digby near Patna, to establish a missionary station in that populous neighbourhood, which should support itself. She went down to Serampore and died amongst those whom she loved in her life-time as fellow Christians. *Seeta-ram* also, a native brother *Vishoo-huri* in Jessore has finished his course. Ten years ago Mr. Marshman wrote thus of him. Kreesnoo, (who had visited Jessore) gave a pleasing account of Seeta-ram walking at home. The four members



re observe the Lord's day, and let together.\* Others also come in evening, and sit and converse. Seeta-ram talks to them about the gospel, and prays with them. He is mild inoffensive character, greatly respected, and not inactive in spreading the gospel, though he cannot read." In a letter dated August 28, 1815, Mr. Marshman, writing concerning the native brethren, says, "Of their importance one instance may give you some idea—A poor husbandman, about forty years old, who can neither read nor write, about three years ago came to us from a distance of seventy miles, and enquired about the way of life. After while he was baptized, and returned home. There telling his artless story of what he had 'found,' *two men* were so wrought upon that they came all that distance on foot to hear the gospel, which when they had done, they also believed and were baptized. One of them was a Sister. Some time after a *simple Mussulman* heard the gospel from him, and imitated their example. Soon after a more *respectable Hindoo*, who could read and write heard the word from him, came to us, heard more, and after going home and weighing it returned and took up his cross. *His man's nephew* in a few months followed his example. Nor did the matter end here: *another poor husbandman* heard from the first, and having all, came to us, and was baptized, and after working some months in our garden, died, leaving a good report. Nor is this the utmost extent of this brother's usefulness: about three months ago he brought *no more of his neighbours*, who were baptized, and we hear they both talk worthy of the gospel. And even now there are *two with us* from that part of the Country, enquiring the way of life, of neither of whom do we despair. This simple man is our other SEETA-RAM!"

On Monday September 21, 1812,

Seeta-ram came from his home at Vishoo-huri to *Petruse*, who was at Chougacha in Jessore. Next day he complained of weariness and of a pain in his back. Two days after this when Pran-krishna had been at prayer, he observed, that "it became every one to be prepared for death."

We asked him (says *Petruse*) if he felt prepared to go to heaven? He answered, "yes." Brother Pran-krishna continued with him. On the 25th, he seemed delirious. We prayed near him, and sung a hymn, to which he gave much attention. He shook hands with us, and made a signal for us to sing and pray again. We prayed again, he shook hands with us, and began to speak. "Fear not for me," he said, "I am very well." On our praying again he sung and prayed with us. Brother, said I, have you a hope of being saved? "I have," he answered, "through Jesus Christ only." Do you think of your Saviour, said I? "I feel," said he, prepared to go to him: I have no fear." After this, I asked him again, Brother, through whom do you hope to be saved? "I believe Jesus Christ," said he, to be my Saviour." He called us again to prayer, in which he joined, as also in singing, and then shook hands with us all, adding, "Fear not for me; I am going to Jesus, my God. Do not be afraid; I shall never perish. Be sure you do not leave off having worship and meetings for prayer at my house." After a little while he became speechless. We then stood up to pray, and while I was thus engaged, he expired.

In some former communications it was stated that owing to military orders the missionaries were not permitted to preach in the Fort, but that the native preachers, Kreeshnoo and Sebuk-ram, went any where, such appears to be the state of things at present; nevertheless the work of God goes on. Mr. Leonard in a letter of October 2, 1812, says, "Re-

This was in September 1803; in Jan 1812 the members of this church were 75 in number.

ligion appears publicly in almost every part of the barracks. You may now see forty or fifty singing hymns, and little parties surrounding the best of their readers, whom they appoint to read the bible and other religious books to those who cannot read themselves; all in the barracks."

About twenty were added, or were to be added, to the church in Calcutta in November and December 1812. "The baptisms of late, says Mr. Leonard, have been uncommonly interesting. We had one of the best discourses I ever heard on the subject from Mr. A. Judson. His text was selected from Matt. xxviii. 19. 20. The arguments which he deduced from this, and from the Old and New Testaments, added to his manner, which was clear and affectionate, evidently produced a happy effect on most of the congregation, and on some who are far from being friendly to the subject. Six were at that time baptized; namely, one European and five natives. Four of the latter were above sixty, and one of them nearly ninety years of age. Are not these poor sinners called at the eleventh hour, and plucked as brands from the burning? These seem to love the Lord Jesus indeed; feeling that much has been forgiven them, they love much: the song of Moses and the Lamb now employs those tongues which for sixty or eighty years have been set on fire of hell. One of the baptized is deaf, and what is surprizing, she gave a plainer account of her faith in the leading doctrines of salvation through Christ alone than any of the rest, though all were satisfactory."

"Several instances of the power of the gospel have lately come to our knowledge, (say the Missionaries;) though the parties *had not left their idolatrous connexions.*" After relating other instances, they say, "A still more remarkable case has just occurred at Calcutta. Brother De Motlo on his way home, one day, saw a poor Hindoo lying at the door of a hut, apparently dying, and call-

ing loudly on the name of the Jesus. On going up to the man, he said that his relations had taken him out of doors, sick as he was, because he would not call upon rayuna, Rama, and other gods; would call on Jesus who had died for him. He had heard Sebul preach, and had received a promise, which he then had with him. A poor perishing outcast did not survive the cruelty of his relations, but we hope, as another Lazarus was conveyed by angels into Abraham's bosom. The existence of such an outcast requires such great sacrifices, that it is highly probable many will be found in that day who died in unbelief of Jesus even in the house of the heathen."

In *Javathe* the Lord seems to be blessing the means used by the religious soldiers. In Orissa Mr. John Peck and Krishna-das are not a little successful. "On Sep. 15, (says the former) a Roman Catholic woman called on me, to whom I showed the second commandment, which had been omitted by her priest. Mr. R. sent for me in the evening. Captain L. was present, whose son had stuck on a sand-bank in Balasore roads. He said he heard Mr. Chapman preach at Rangoon; but would have given a hundred rupees not to have been there. I was much shocked at his continued oaths. O God, have mercy upon the English! Show them their sins that they may be saved. Hindoos will rise up against them in judgment."

"During the festival of *Doorn*, Krishna and I preached daily on the high ways, at the doors of the principal worshippers. The day that the goddess was consigned to the river, I preached on the banks of the river to more than a thousand. The Colonel and his officers, and Mrs. B. were present. A pilgrim about 70 years of age, named Kishora-dasa, on his journey to Jugunat'ha heard, and immediately expressed his disapprobation of his wooden god, and his approbation of the gospel. He has been with us

the last week, and has renounced his connections by eating with us. He says he has long been searching for salvation, and was advised to visit Mugunnat'ha, but after hearing the Gospel, has no confidence in him. He is apt to learn."

*Extract of a Letter from Mr. Chamberlain, dated Raneenangore, near Jellinghy, Bengal, January 1, 1813.*

Mr. Chamberlain has returned to the North-West part of Hindoostan to take the charge of the education of a Gentleman's son who is a resident at Sirdhana. This place is near Jeetrut, farther north than Delbi, 30 days journey north of Agra, and is the capital of the Begum Sumroo. The gentleman who has sent for Mr. Chamberlain, and who is high in her favour, informs him that her Highness is a Roman Catholic, and has a great number of country-born sons of Europeans and natives, of this persuasion about her, in her employ. She is very desirous that Mr. Chamberlain should reside in her capital. The following extract from Mr. Chamberlain's letter will give an idea of the alteration produced in Calcutta by the influence of Christianity. "I was exceedingly gratified at an Auction in Calcutta to see Gillies' Devotional New Testament sold for near 12 rupees per Volume, and a Drama Book, bound as neat, and of the same size, sold next for something more than 2 rupees a Volume. Such is the change of things at Calcutta already."

*Extract of a Letter from Mr. Chamberlain, dated Columbo, 12th March, 1813.*

"We find ourselves more happy in Ceylon than perhaps we have ever been in our lives. Had the state of Mrs. C——'s health and other things allowed of our continuance in the Burman country, we

should have been in a wider field, but the one in which we now are is by no means narrow. Leaving the Candian country out of the question (in which however Cingalese is the language universally spoken) there is in the territories under our own government very much land to possess. In the Columbo district alone 20 missionaries would be a scanty supply.\* The Lord has already given us favour in the sight of many persons in this country. I have gathered a small congregation of attentive hearers together, most of whom, and especially some of my chief friends, were living previous to my coming here in entire neglect of religion. We have hitherto worshipped in dwelling-houses; but lately some of my hearers have purchased a place with a piece of ground attached to it, and are fitting it up as a place of worship. I expect it will be ready to worship in by next Lord's day week. It is in the most populous part of the town, and I hope will be well attended."

#### FOREIGN BIBLE SOCIETIES.

Intelligence has lately been received from Mr. John Paterson at St. Petersburg, dated August 2, 1813, of the most interesting nature respecting the provision and dispersion of the scriptures in the north of Europe. Bible Societies have been formed at Riga, at Dorpat,† at Mittau, at Revel, and at Moscow; the last chiefly by the exertions of Mr. Pinkerton, originally sent out to Karass by the Missionary Society of Edinburgh. Mr. Paterson was present personally at the formation of the societies in the first four of these cities.

In the district surrounding Dorpat there are above 100,000 inhabitants who speak a peculiar dialect of the Estlandish or Esthonian language in which the Old Testament scriptures have never been printed, and only two editions of the New Testa-

\* We are happy to learn that the Rev. Dr. Coke, with five other ministers, have devoted themselves to Missionary labours in the Island of Ceylon. Ed.

† In Walker's Gazetteer it is spelt DORPT.



ment; the last of these about ninety years ago. Not more than 200 copies of this, it is computed, exist in the whole district, i. e. not quite one copy for every 500 souls. Even some of the clergy do not possess it.

Notwithstanding the late sufferings at *Mittau* nearly 3000 rubles were subscribed to the Bible Society established there before Mr Paterson left it.

Although the country around *Riga*, and this city itself, have in general been better provided than the neighbouring provinces with the word of God, yet it is computed that even here there are not two copies for every two hundred inhabitants.

In the adjacent country to *Revel*, more attention prevails to religion than in many parts of the Continent, and their translation of the Sacred Scriptures (the Estlandish) is esteemed, next to the Finnish, the best.

Mr. Paterson had an opportunity of dispersing various tracts in this language as he travelled. The Moravian brethren appear in most of these districts, to be very useful.

#### STATE OF RELIGION IN IRELAND.

##### *Letter from Mr. Saffery.*

In the Baptist Magazine for July intimation was given that Mr. Barclay, of Kilwinning, and myself were going to Ireland. The public will therefore be expecting some account of an engagement, the object of which was to visit our Churches, collect for the Mission, and itinerate as much as possible. This we cheerfully furnish; the more so as we indulge a hope that our communication will increase the concern already excited, and that something more may be done by our denomination in that part of the united kingdom. We met in Dublin on the 17th of July. Mr. Barclay remained five, and myself six Sabbaths in Ireland. We travelled north to Belfast, south to Cork, and west to Limerick, preaching as often as we could obtain congregations, mostly within doors. We

solicited subscriptions for the *translations only*, and obtained, I believe, a larger sum than has been before collected.

The Baptist Mission excites much interest, yet it is comparatively little known. A more regular supply of information is desired and will now be obtained, as the *Hibernian general Missionary Society* was formed June the 13th, the Secretaries of which will correspond with those of the different societies in England. The Society embraces all denominations, but originated with pious episcopalians, and by them will be greatly promoted. As they at present have no missionaries, their funds, which we expect will ultimately be considerable, are to assist the most laborious, successful, and necessitous in this great work.

We need not inform your readers of the religious state of the country. It is well known that a vast majority of its inhabitants are Roman Catholics, whose superstitions oppose on every hand the progress of pure and undefiled religion; yet a person must visit Ireland, and witness in some sort the prevalence of this abomination, to know how completely the consciences and whole souls of the great population are under the domination of a bigoted priesthood. In the protestant part of the community Sandemanianism has done, and still does, much injury to the progress of the gospel. Many of these people are pious, and there are strong shades of difference among them, but the separating contentious spirit makes them troublesome neighbours, and contributes largely to the disadvantage of true godliness in this region. Some of them are baptists, perhaps from three to four hundred: a few of these are in the South, but they are chiefly in the Northern part of the kingdom. They have, however, no connexion with our churches.

An observer of them, who fees properly, must lament that in a land where exertion in those who fear God is so peculiarly necessary, they are not united in the weighty matters of

ligion, but contending about mere circumstances, and forgetting that the great duty of a christian is to further the kingdom of Christ, and the salvation of men.

It must, nevertheless, be allowed that the moral condition of the country is improving. Numerous schools are established. Roman catholics are co-operating with protestants in this work, simply hoping to prevent the people from reading the publications of the latter. Instruction is perhaps more eagerly sought by all classes than in England, and of course knowledge is rapidly increasing.

There are a great many good people who are earnest to enlarge the kingdom of Christ, especially among the Episcopalians and Methodists. Not fewer than *Seventy* clergymen of the established church are faithfully labouring for the salvation of men, and their number is daily increasing. These are doing great good, not only by their parochial labours and example, but by the establishment of auxiliary bible and mission societies in every direction. Except the Sandemanians, the various Ministers and professors in Ireland are not divided by that narrow bigotry which so often disgraces the church in England: they embrace each other as brethren, and are not influenced by the petty jealousies of party, are indeed *one in Christ*.

The Baptist Churches are few and far apart. They are in danger of Arminianism on the one hand, and Sandemanianism on the other; so that there is much to deplore; yet there are those in their communion who are desiring and praying for better things. We are far from thinking our state desperate, nay, we are encouraged by appearances are sufficiently favourable to encourage exertion. They have in some instances fallen into bad hands; and perhaps have been too much neglected by their brethren on this side of the water. To us it appears proper and practicable that something should be permanently attempted for their good. The difficulty is to determine what. A *general itinerancy*

from England by persons who can go but for six, or even twelve weeks, is in some sort inefficient. This might be useful in the conversion of a few individuals, and the encouragement of others; but it is unavailing for any extensive advantages. Ireland wants men, and *Irishmen*, if possible, whose hearts are greatly devoted to God; and who, in the spirit of a Brainerd, or Elliott, would take their stand in some town, or populous neighbourhood, of which there are many, and there preach to, converse with, and watch for souls; collecting in as wide a circle as they can well occupy, disciples of Christ.

We may not be able to do much, yet we ought to neglect nothing. Three of our churches have ministers who are as extensively employed as they well can be with their present helps, and there are three others who itinerate as they have opportunity. Two of these are patronized by the little Missionary society for Ireland, recently formed in Swift's Alley, Dublin, whose funds are very small, and the other baptized by us in the south, is now without patronage. They are all, Pastors, and Itinerants, longing for the means of doing good. Let these then be furnished. The Hibernian Society, though little known in Ireland, is usefully employed, but it is poor and cannot help them, and were it otherwise, as *baptists*, it would afford them no assistance. Where then have they to look but to their own denomination? While we wish success to others who are building the walls of Jerusalem, and are resolved to be workers together *with them*, experience has taught us, that we shall most effectually serve this good work by building *over against our own houses*. In connexion with the exertions of our brethren who reside in Ireland, a visit annually by some of our ministers of reputation from England or Scotland, *who would labour*, is desirable. We would recommend one in preference to two, as expense would be saved, and nearly as much exertion made. Let him spend a week or two at each of the places where we

have Churches, preaching with their ministers as widely as possible, and embracing every opportunity of doing good. If he be patronized by our Missionary Society, he might collect enough for his expenses, and a considerable surplus towards the support of the other itinerancies, in which 250 or 300£ a year would do much; but if it should not be judged proper to burthen the Mission with the *care* or the *expense* of this concern; is it not a proper one for the *Union*, or for a Society expressly formed for the purpose, called, *The Baptist Society for propagating the gospel in Ireland*; or bearing any other appropriate name? Its Committee would correspond with our brethren in Ireland, and receive subscriptions, which we are persuaded would be sent as soon as its existence was known; and otherwise manage its concerns.

That your pages may soon impart its establishment, and success, to gladden the hearts of those who long in the best sense for the emancipation of Hibernia, is the prayer of him, who while lamenting, from immediate observation, her moral depressions, felt in full force the friendship, and generosity of her people; and who blending admiration with regret, is deeply interested in the accomplishment of his zealous hope, that ere long brighter days will dawn upon her.

J. SAFFERY,

Salisbury, Sep. 6, 1813.

#### IRISH SUPERSTITION.

*A new Saint!* The following statement is taken from an Irish Paper:—"Three Months ago the remains of the Rev. Thomas Nugent, P. P. of Knockany, were deposited in the burial ground of Hospital, county of Limerick. For the last fifteen days his grave has been visited by numberless crouds of people, some of whom have travelled many miles, for the purpose of procuring some of the earth that covered his remains; which, they conceive, by being mixed with the water of a well ad-

jacent to the church-yard, and drunk by any person afflicted with whatever disease is incident the human frame, causes a certain and permanent cure. Several hundred weight of earth have been already removed, thereby the coffin frequently exposed; we say frequently, because since the commencement of this uncountable practice, it has been repeatedly covered with fresh earth by the relatives of the deceased, which has always been removed before the expiration of many hours by an unthinking multitude, among whom have been observed persons who might be supposed from their appearance, not likely to be so duped. The crouds are, we understand, daily increasing in the grave yard.

#### HIBERNIAN

##### GENERAL MISSIONARY SOCIETY

After perusing the preceding articles, our readers will participate in the pleasure in noticing the formation of this Society, which took place in Dublin on the 13th of July last; when it was resolved, "That this Meeting be impressed with a deep sense of intellectual and moral degradation among the Heathen, and anxious for the propagation of Christianity throughout the world, contemplate with much satisfaction the exertions which have been made for some years past, by the various denominations of Christians in Great Britain, for the removal of that ignorance which they deplore, and for the consequent illumination of those regions now in darkness and in the shadow of death."

This infant Society has commenced with a spirit from the exercises which we hope much advantage to the sister kingdom—we transcribe the closing paragraphs of their address to the Friends of Religion in Ireland—"Even now God sends us sufficient proof, that our arm is not shortened that it cannot save. No human Institution, prejudiced of ignorance, no perdition of education, have been able to resist the entrance of the Go-



When he has sent it home to the heart with energy. The meekness and forgiveness of Christianity have already softened the vindictive American Indian; her mild intelligence as already beamed in the eye of the Hottentot; her humility and contrition have already lowered the high look of the proud, overbearing Matometan; and her intrepidity, and rectitude, and activity, have already been exhibited in the timid, treacherous, indolent Hindoo.

Come forward then, Brethren, with zeal and liberality in this glorious cause! It is the cause of God. It will succeed, for he has said so. The only question for you to determine is, whether you will seize on a promising opportunity of being instruments in its success. And at a time when we are expending a large proportion of our property, and sacrificing the lives of thousands of our countrymen, to free *other nations* from the grasp of a despot whose oppressions can continue only for a moment; it will be disgraceful to Christians, if no effort shall be made, no expense incurred, to set millions of our brethren at liberty from a tyranny infinitely more galling and degrading, and which will retain its baleful influence over the immortal souls of its victims, when this transitory scene shall have passed away."

#### STATE OF THE AMERICAN INDIANS.

*Extract of a Letter from a person lately arrived at Halifax, Nova Scotia; who has been a principal in forming an institution for a general system of education, combining both the plans of Bell and Lancaster, of which the Bishop, Governor, and many other Gentlemen of Halifax are members—addressed to Mr. F. Collins, Hoxton.*

"I gave the last Lecture on the state of the Indians, and I sincerely hope it may be out of the press before the Packet sails, I trust I shall be able very soon to form a Society for them. I have already made some trials to teach them to read, and find them very quick and intelligent.

From every thing I can learn from history, and judging from their features, and their present customs, I am decidedly of opinion, with Dr. Buchanan, and others, that they are of Jewish extraction; and that they are descended from the Ten Tribes. You may therefore conclude that this is an opening of extraordinary magnitude, as while we are instructing Indians, the work of conversion is still going on among the Jews. I do most earnestly implore, in the name of the great Jehovah, that all good Christians in the British Empire will lend an helping hand. At all events, these Indians are an oppressed people, and unless some remedy be applied, the total extirpation of the Indians of this province will be the inevitable consequence. Some of the English settlers are worse than savages, and I have heard them declare that they would think no more of shooting an Indian than they would a Bear or a wild Deer. I have told the inhabitants that the impartial Historian will rank them with a Cortes and a Pizarro, and that if Cook, while in the moments of inebriety, told the inhabitants of Liverpool, that "the very walls of the Theatre where he was performing his favourite part were cemented with the blood of the Slaves" with how much more propriety may I soberly declare, Oh ye liquor-venders of Nova Scotia, that the very plaister of your Houses was moistened with the blood of the poor Indians.

Oh how we want evangelical preachers. I trust I never conceal the truth from those I converse with, either ministers or others, and I find that God gives me favour in the sight of many, and I do hope that Bible Societies and Tract Societies will shortly enlighten the people. I am adding to my number of friends here daily, in whose exertions I doubt not but the British public will unite; our united efforts must be crowned with success. The Tracts which the Religious Tract Society entrusted me with have been faith-

fully distributed. A French Commandant of the independent Corps has applied personally, and I have

not been sparing, as I knew him in England. He says they are to do much good among his

## DOMESTIC RELIGIOUS INTELLIGENCE.

### BIBLE SOCIETY.

In recalling the attention of our readers to the progress of this excellent Institution, we feel it our first duty to record the following expression of its affectionate regard to the memory of GRANVILLE SHARP, ESQ. \*

At a Meeting of the Committee of the British and Foreign Bible Society, held at the New London Tavern, Cheapside, on Monday, the 2d of August, 1813, the Right Hon. the Chancellor of His Majesty's Exchequer in the Chair, the following Resolution was unanimously adopted:—

‘It having pleased God in the course of his providence, to call Granville Sharp, Esq. to his heavenly rest, the Committee of the British and Foreign Bible Society feel a mournful pleasure in recording their veneration for his character, and

their gratitude for his services. him the Committee recognize venerable person under whose auspices the Society was formed, earliest and largest benefactor their library, and one of the most regular, diligent, and useful attendant at the meetings, for the transaction of business. While the Committee acknowledge the obligations of the Society to the extent and accuracy of his Biblical learning, they feel it their duty to bear particular and affectionate testimony to the integrity of his mind, the simplicity of his spirit, and the philanthropy of his heart. The Committee desire to bless God for having continued so long among them an instrument of so great usefulness; and they trust that the benefit of his labours may be perpetuated and extended by the influence of his example.’

J. OWEN,—JOS. HUGHES,

C. F. A. STEINKOPFF, Secretaries

\* A funeral sermon for Mr. Sharp was to have been preached in Fulham Church by the Rev. John Owen, then Curate of that parish, whose intimate knowledge of the deceased during the last seventeen years of his life had qualified him in a peculiar manner for the office. But he was prevented from fulfilling his intention by a peremptory mandate, communicated two days before the appointed time, from the Rev. Mr. Wood the Vicar, denying him the use of the pulpit. This ungracious proceeding, by which the feelings of so many relatives and friends of Mr. Sharp were wounded, originated, it seems, in the displeasure of the vicar with the active and successful labours of his Curate, in promoting the extension of the British and Foreign Bible Society. The result has been, that Mr. Owen is deprived of a curacy and lectureship which he has discharged, in a most exemplary and useful manner, for upwards of seventeen years. The inhabitants of the parish, on this event, raised in a few days a sum of £670, which was presented to Mr. Owen by a deputation of their number, who were instructed to express the sincere regret of a very numerous and highly respectable body of subscribers at his leaving the pastoral station which he had filled for upwards of seventeen years with credit to himself, and advantage to the parish; and to request him to accept their thanks for his unremitting attention to the several duties of his office by visiting the poor and sick, relieving their wants, instructing their youth, and exerting himself in every possible way, both by his discourses from the pulpit, and his personal example, to promote their moral and religious improvement; as the result of which they had witnessed, with great satisfaction, a progressive amendment in the manners of the lower orders, and a more frequent and serious attendance at Divine worship during his official residence among them. The address was signed by 240 names, comprising almost all the nobility and gentry of the parish.



## OXFORD

## AUXILIARY BIBLE SOCIETY.

On Friday, June 25, a Meeting was held at the Town-hall, for the purpose of establishing a Society in Oxford, in aid of the British and Foreign Bible Society.

The anxiety to attend the Meeting was very general. The portion of the Hall prepared for the Ladies was able to receive the numbers who pressed for admission; and the eagerness on the part of the Gentlemen of the University in particular, was great, that on the doors being thrown open, which was done before the hour previously fixed, the whole room, capable of containing 1500 persons, was very quickly filled. The company becoming urgent for the commencement of the business of the meeting, G. F. Stratton, Esq. was requested to take the chair till the arrival of the High Sheriff. Mr. Stratton opened the Meeting, by stating the general objects of the British and Foreign Bible Society, and detailing some length the surprising success he had met with in his application to many of the leading persons of the University and county. He concluded by requesting the Secretaries of the Parent Society to explain more fully its design and operations, and then resigned the chair to William Wilson, Esq. High Sheriff of the county, who was by this time arrived. After the three Secretaries had severally addressed the assembly, papers were read by the Senior Proctor from the Right Hon. the Chancellor of the Exchequer, the Right Hon. J. Fitzgerald, Chancellor of the Irish Exchequer, the Right Hon. Peel, Chief Secretary for Ireland, and the Right Hon. G. Canning, all of Christ Church, expressing their sincere regret at being prevented from attending the Meeting by the usual pressure of public business. The letter of the Chancellor of the Exchequer was especially interesting; as it contained an able view of the advantages of the Institution; also enclosed a donation of 50 pounds.

It would not be easy to give an adequate idea of the admirable and argumentative speeches which were delivered, or of the lively interest which they appeared to excite.

An account was received the following morning, of the accession of the Chancellor of the University to its cause. A special general meeting was in consequence convened, when Lord Grenville was appointed Joint Patron with the Duke of Marlborough, who had already signified his acceptance of the office.

The first efforts of the Society thus united in its favour, the Chancellor of the University, the Lord Lieutenant of the County, six other distinguished Noblemen, and one Hon. and Right Rev. Prelate resident in the county; eight Heads of Colleges; five Professors; one of the Rev. the Canons of Christ Church; the Judge of the Vice-Chancellor's Court; the two Proctors of the University; six leading persons of the State, Members of the University; the High Sheriff of the County; the Mayor of the City of Oxford, and twenty Gentlemen of consequence in the county, some of them Members of Parliament, others principal persons in the Corporation, and many of them Honorary Members of the University.

Every thing thus conspired to add importance and dignity to an occasion assuredly of no ordinary moment in the history of the British and Foreign Bible Society; exhibiting, as it has done, so many distinguished Members of the University taking their full share in this great question, and enrolling their names with the Nobles and Gentry of the county, amongst the supporters of an institution, which may be fairly regarded as placed by this eminent success on higher ground, and called to the anticipation of a more rapid, and extensive triumph; whilst the Clergy, and other Members of the Church, will more especially, as we trust, be animated by the example to persevere in the course on which they have so nobly entered, and maintain to the Church, by increased exer-



tions, that dignified post, in the defence and dissemination of the Holy Scriptures, which the reformation first taught her to occupy, and which her interest, her duty, and the sacred activity of her sons will never allow her to abandon.

Numerous Branch Bible Societies and Associations are forming in various parts of the country, and in almost every quarter of the metropolis, which our limits do not allow us even to enumerate.

#### DECLINE OF THE THEATRE.

The celebrated Singer Incedon, lately returning from a tour of three months, complained of his performances being unusually unproductive. "He had obtained £3000, on some former occasions, and never less than £1500, but this summer he should not realize £200." On being asked what was the cause of such an alteration in the profits of his profession; he replied, "*The increase of Methodism!*" As it is probable he included in his notion of "Methodism," all evangelical religion and the circulation of the scriptures by the British and Foreign Bible Society, it is not improbable but his opinion may be well founded.\*

#### NORTHERN EDUCATION SOCIETY.

The Annual Meeting was held at Bradford on the 25th of August, 1813.

Prayer by Mr. M'Farlane of *Rawdon* and Mr. Dyer of *Sutton*; Mr. Fisher of *Liverpool* preached from *Prov. xix, 27*. The President delivered the following Report—That during the last year twelve young men had pursued their studies under the patronage of this Society, viz. Messrs. Edward Elliot, John Haigh, William Walton, John Beetham, James Jackson, James Williamson, John Allison, John Jackson, Wm. Perkins the whole of the year; John Holtby for the first four months of it. John Sykes for the last six, and Robert Carr for the last three

months of it. That in general they had conducted themselves with propriety, had applied to their studies with diligence, and had made up the whole as great a progress in various Branches of Literature could have been expected. Mr. Elliot, whose studies are close, has accepted an invitation from a church at Derby, to supply it for months; that Mr. Carr has accepted an invitation from the church at York, and has of course resigned his situation at the academy; the remaining nine, together with Holtby, whose health is restored, request the patronage of the Society for another year.

At the close of the present year on account of the number of students having considerably increased, notwithstanding our additional resources, we are still under the necessity of requesting the increased exertions of the friends of this institution.

#### Cornwall Baptist Churches.

The second association for 1813 was held at Falmouth, May 19. Sermons by brethren Smith, James, and Rowe; prayer by brethren Smith, Lewis, Winter, and Sharp. At this Meeting it was resolved to unite with Devon in an Auxiliary Society for the India Mission, and Mr. Dyer Dock was invited to collect throughout Cornwall for it.

The third association was held at Truro, August 18. Sermons by brethren Rowe, Sharp, and Price; prayer by brethren Rowe, Coxhead, and Moore (indep.) The report of this Meeting stated very extensive labours by the Ministers and Itinerants, with great success. Subscriptions have been raised in the Village for building 7 new meeting-houses. We understand they want two Missionaries, to commence their labours at Christmas.

The Wilts and Somerset District meeting will be held on Wednesday, October 6th at Mr. Davis's meeting-house, Trowbridge.

\* The Theatre at Windsor, which stands near the King's Palace, has been purchased for a Meeting-house, the Players not being able to support it.